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M1239

Friday, August 18, 1967

Barn

Group IV

MR. NYLAND: Life is what it is. And one has to take it as it comes. Sometimes you can get away and out of its way if you don't ? . Sometimes you're clever. Sometimes you're bound, and you cannot get out of its way. When someone dies, you cannot get out of the way of that fact. And you're much more bound the more you cared for the person. And since we always talk about life, I have to talk to you about something that concerns life. It's again, someone died last night. A person who was in Work. The fact that he has associated with Gurdjieff left an imprint on him. He was a very good man. His name was Alfred Etievant. Some of you may have known him because he taught, he taught movement at the Foundation. He was the best teacher they had, a teacher who was outstanding, a teacher of movements who understood movements the way I think they should be understood. And he was able, by his whole attitude and manifestation, to really indicate what it meant. And he had taken something from Gurdjieff and made it his own, and it became a representation of Work.

He married a girl who also had been very close to Gurdjieff, Lise. She was in Paris. Of course, I've seen her several times there. She also had and still has now something that is indelible, which comes very often because one associates with a person who has a definite personality, and in the case of Gurdjieff, of consciousness. Alfred

and she got married some years ago. Here in New York. They both were here. They worked together. Both were teaching movements. She performed also in the film. Alfred was in several films, of which there is a record, and which every once in a while is being shown as a record of movements and how they should be, which you probably know there are four of them, and the first one was the best, because it was the most unspoiled. And Alfred occupied a difficult place, which is to the left side, front.

Alfred taught, Alfred lived movements. Alfred was, as a man, a very interesting person, never agreeing unless he himself could prove it by his experience. He was quite young. For us, of course, we say too bad he died. And moreover, too bad he died the way it was, because some time ago - I think about a year or a year and a half - he had some kind of illness and then he got a blood transfusion and for some reason or other the blood that he got was not pure. Whatever it was that happened, I don't think anyone knew, and the doctors couldn't diagnose it what it was, but it was quite obvious that there was something there; and not knowing what to do about it, he was then written up to die.

I knew about it six months ago. And of course every once in a while it has come to my mind: how is Alfred? I liked him very much. For me he was, if not the most important person at the Foundation, at least he was one of them. And as I say, his sincerity was always there. And in that sense, he was very beautiful - as a man. And that he had to die, whatever that meaning is now, for us as well as for him, this depends entirely on how we look at death in general and how we will look at a man you have known and who is not walking on Earth any longer. And his wife who stays has two children. She will make--of course, she

will make the best of it, because she has in her such a tremendous stamina, which is also absolutely honest.

You all who don't much know him and perhaps if you do know, you cannot do very much because that's in the hand of another kind of a force and you have no direct connection with the forces that cause this kind of what we call from our standpoint a calamity, and may in the general run of affairs be quite a different thing. And maybe even it may be a blessing. And again, who knows? We miss him. He is not there to advise by means of his personality.

So when I drink to him, I would almost say I drink to his health. I drink to whatever may be provided for him away from Earth and perhaps having more freedom. But I hope that will always be in him this kind of sincerity and honesty for wishing to live and to make out of life a responsible entity, for which he then, as being responsible, will stay in our minds as a person who is doing whatever he understood to be the Work of that what he might call for himself his own Endlessness. It is not that I hope that his Soul will rest in peace, I hope that it will be active constantly for the glory of God.

To Alfred.

So now we'll play a little. It is sometimes difficult to know exactly what to say and how to say it. Music can have a special kind of a language; and many times even if one tries to be free and, in that sense, could become a channel, it is very difficult to eliminate even the presence or the effects of a channel, of that what goes through it. And to some extent it is not right to be completely neutral. I think it doesn't matter if every once in a while a little bit of rust falls into the water when it flows through a pipe. So let's play.

You know, on Friday it's a little different than from other meetings. On Friday we want really to talk about life as it is. Not so much what you have to do - that you can find out on Mondays, Tuesdays - but Friday is your life as it is now. And to what extent do you really understand it, do you really know what you are? Because you're affected by so many different things during the day. And you yourself have so many facets with which you respond. And of course you react. And unconsciously, of course, you cannot help it. And every once in a while that realization of what one is and what one has to do with it - it comes up; because it is sometimes extremely difficult to know how to Work with the way one is, with all the different associations, and the different idiosyncrasies, the different ways one is - one is that way and one has grown that way. And whatever - leave the responsibility out - why you have grown that way, the fact remains that all the time you come to a conclusion: this is the material I have to Work with, this is my life, this is me; me, with all the different associative thoughts and all the different little bits of feelings and all the kind of different feelings which sometimes I know are not entirely right and are surely, from the standpoint of Work, they're in my way. How will I overcome them? What can I do about it? Then we listen to some music and there is something touched and we hear about someone dying and again one is touched by it. And there is a facet of one's life that becomes a little bit more tender, and at such a time if you even wanted to talk perhaps you couldn't talk about it, because you would be emotionally involved. And also that is one's life.

And so when one has contact with each other, every once in a while we would like to have it on the basis of better understanding of really knowing that the other person understands what you mean and

that your meaning is quite right, of course, that you are sincere about it, and still they don't understand. And who is at fault? They or you? Could you change it? Could you be different? Could you change yourself? At such a time, particularly under the influence of someone else who is not understanding, that at that time you don't go through the regular reactions that we see when that whatever they do to you and that as a result of that again your behavior is determined in a certain way. How can one become more sensitive and at the same time more in control? What is there that has to become sensitive and what has to be under control? And if it is under control, what will control? Because these are the problems that you face in your life. And that when you see yourself as you have grown up and whatever there is of influences from the outside, influences of your father or mother or the surrounding, your education and racial qualities and whatever it is that you have been brought up with. You find yourself with that kind of a personality and you're not going to change it that easily, because it is crystallized already in this form that they call you as a human being parading on Earth with a name. And what to do with that, because you know there is a difference between what is manifestation and also the motivation and where it comes from. And where it comes from is always connected with that what becomes a manifestation of yourself. And you cannot help that, because it is so closely related that there is no control of even avoiding the manifestation. The thought or a feeling appears, immediately you manifest it in some way, whichever one you want the way it is, and that is you. And it comes in the tone of your voice and it comes in the expression on your face and come times--sometimes with a little shrug of your shoulder in some way or other and it is noticed by the other, because immediately that again

creates a reaction in the other person and from there on may be a little argument, maybe a little fear of wanting to say more and you don't dare because it might lead to something worse.

This is really the way it is in life and the way it is in an unconscious state on Earth; and again, one can blame Earth for it, one can blame conditions for it, you can blame everything else for it but you. And if you don't want to blame everything else, what will you blame in you? What is there in you that has cause. And again,, that is an enigma, because you cannot know what this you was and how it was changed exactly because of outside conditions. So that what is your conditioning, you rationalization processes, the way you think and the way you feel, the way you are opinionated and the way you are conceited, and the way you are anxious, the way you are jealous, the way you behave towards others. All of that. What is this as a total mixture in yourself which you call your personality? All the time different kind of facets open to the rest of the world and all the time it looks as if it is the same kind of a something in you that determines how you will be. An uncontrolledness, and a complete unconsciousness and not being able to direct it in any way whatsoever, because your mechanicality takes hold of you and there is no one to take guidance, the post of telling you what to do.

It's a terrible thing, because when one is in that kind of a state where again will you go and what is there in the outside world to help you? And what can you extract from the outside world which is your benefit in the way you then you think you must spend more of your time in contact with that what perhaps has a better quality and that some of that better quality when you are in association with it can rub off on you and that gradually you, under the influence of that, will also start to change, and still you have this question: what is

going to change you? What is there that has a contact, that has that kind of a force and that actually at the proper time will tell you: this is what I will do against that what I call now my ordinary unconscious manifestations of myself.

To start in a very small way in very small things because you have no force, there is very little of a wish; and to translate a wish into actuality takes a little time and also determination and still, this is the way you have to attack life. Because if you don't do it, life will take over and will dictate to you and whatever it is as a form which you now call life as represented by ourselves will tell us what we have to do, we will become and remain slave to that. In general, say Mother Nature tells us that or the world tell us that of common opinions or other people or we do what the Jones' do and we don't want to differ from them because it is too hard a task and they will criticise us and when I'm criticised and I suffer and I don't want to suffer, so for that reason I go along with it.

Every once in a while in your life, I would almost say once a day, you have to be a little different than usual, and you have do this with the idea that that perhaps can give you an insight of what is the severity of the problem, what is really involved in it, because you don't know even half of what is the difficulty; because you never really want to face it and when it is difficult you get out of the way and you don't want to face it, you find all kind of subterfuges in order to overcome it or not to have to face that particular kind of problem. Take your problem of selfishness. Take the problem of conceit. Take the problem of coldness and not wishing to express emotions. Take the problem of having fear to say at times what you really wish to say, and you cannot say it because you are tongue-tied and someone else is there who perhaps will not understand you and then

start criticizing you and you cannot stand it because, although you have a perfect right to be what you are, maybe you don't have even the time to explain why you are the way you are.

Sometime and really when you wish to Work and when you wish to grow and wish--when you wish to get out of this because it is a dilemma. It is something in which you will find yourself without any question at many times, sometimes, and sometimes quite, quite severely you will have to overcome it, you cannot do it because you run away from it. That then you have to go through it because the bondage of Earth will remain as long as you are on Earth and unless you fight it you will never get free from Earth. And if death overtakes you too soon you still will Work and Work and Work in order to get freedom. Freedom is the nature of that what one calls life in oneself. Freedom is the nature of His Endlessness. Freedom is the ability to do and not to do. Freedom is not to avoid that what you don't wish. Freedom is that you can if you wish or for some reason you have to or that you believe that it is necessary for you to do that and not to leave it to someone else. It is a free choice. It is followed by an activity which you voluntarily do and it may go one direction or another or any other direction, but you, when you have chosen it and it is one upheld, then something in you is constantly directing it, and it is then as if that, having chosen it for the benefits of yourself, the benefit of those around you will really allow to a certain extent that whatever that little section of mankind is with which you are in contact that you take the responsibility of trying to find out what is there in someone else and in you and that then on that kind of a ground of wanting to understand each other for the benefit of helping each other to grow, that then you find each other. Then you really love each other and then you also will gradually have

the strength not to bother too much about what someone else may think or feel. Because, after all, what do they know about what goes on in yourself? What is it that they know about a voice you hear? What is it that they know about your relationship towards that what is the highest for you? That contact, that kind of communion that at times you wish for and at times you can have and who wishes even to know about it, because it is of no concern of them, it is only your concern as becoming a Man in this life on this Earth.

And you start, you start, don't wait. You start by making attempts, little inroads in this fortress, this fortress of the personality, the fortress of mechanicality, the fortress of unconsciousness. It is a building. It is a tremendously strong building. It is a stronghold in which you, your personality happens to live and it wants to close itself within that and consider it an ivory tower that's your world, so that you don't want anyone to let enter simply because you think they have no right to enter. And to some extent you're right, they have no right to enter into your privacy. But then at times you also know that that what is that so-called personality prevents you from going outside. So if you don't let anyone in, you cannot get out yourself, because you're locked in and you keep it locked because you are afraid. At times open the door a little bit, at times just a little crack in the door, just a little bit of that door open, just a little bit sometimes on--on account of different influences on you. Maybe that the walls have to crack and then some light come through even if you don't want it and circumstances force you to face them; to face, for instance, the problem of your own death. And then at such a time, again and again, what will you do? What will you be then, with what will you meet it? What is there in your life that remains important for you?

About such things we talk on Friday, because, as I say, this is your life and its the life of everybody, without exception, everybody. And we don't know much about each other. You know for yourself what I'm talking about. And sometimes I know I cannot even say it, because my, or that what concerns me, may be quite different from yours and at the same time in principle it's the same, because I fight against being bound and so do you when you really wish to Wake up.

So make attempts to Wake up regardless of whatever you use to help you to remind you. And never mind whoever is around and never mind what they are and never mind how you dislike them and never mind how they behave towards you. And all the time that what is there outside and it might give you a chance at that time to come to yourself and to be reminded that there is an opportunity for you to Wake up, to Wake up in the best way you can - whatever it is that you understand that - that kind of a state that's different from ordinary unconsciousness and ordinary uncontrolledness and ordinary just reactive creatures towards the outside world. That what is within you is this, the holiest for you; that is whatever your God is within you and at such a time you listen to it and that you are reminded because of the terrible obnoxious behavior of someone else. Then you will be able to live to die, and to learn from each other. To that's--to that kind of Wakening up. To that kind of an attempt.

So all the different things that we have talked about this evening what is there to add? Well, by this time you know things better than I do. You've heard it too often. You have applied it. You have tried, I'm sure, but the strength for that realization of what you are, how much you need it, what it is sometimes in you that gives you a desire, a real honest desire that you want to Work, that you

want to get away from it all, as it were, that there is something that you have, you have a responsibility that you are willing to take. And all of that, of course, I assume, because otherwise we even wouldn't talk about it. For that we still come together and we still have meetings, we still talk about it. I say the same things all the time in a little different way, sometimes with different lights and different little aspects or sometimes it is lit up differently, different kind of shape. And still it is the same, because you know your world, you know what you are, you know where, even in ordinary sense, you fail and you're not even sometimes considerate enough, and you let things go, that there are weaknesses in you, that you let take hold of you and you don't fight them. And how could you fight them. Because at the moment when they get hold of you you're involved, and there is nothing at that time that is free even to tell you and you don't have all those friends around who might be able to tell you, and even if they were around perhaps they wouldn't tell you. And it is entirely your own, your own world. It is your own.

Ultimately you are all by yourself. On a mountain. In solitude. In cold. Climbing. Because that is the picture that is going to be and that you don't like. And you shy away from it, because you think it is too difficult and you settle usually for something because you will compromise.

SIDE TWO

And this I have to warn you: don't compromise. It's far better to be completely simple, but honest, and to do what you can do, what is within your means; instead of doing things half, which has no value and they are not permanent at all and they're only temporary, a little

bit like a slave on a wound without touching any condition of your blood. What has to take place in you is a changing of your blood, a purification. The blood vessels have to be filled with a different kind of a substance. They are now carrying ordinary things in ordinary life for your ordinary body. They have to be taught to carry something of a different kind, something that can attach itself to it and where the place is only your heart, not in your liver, that takes place in your liver - whatever takes place - is for the rest of your body. But it is not your body you have to (?), not any longer. It is enough. It is there. You can use it. You can rely on it. You can feed it. You can take care of it. You know you're not so stupid, you know it isn't right to misuse it, you know you have energies for that purpose. And all of that I would say I assume, because it is not a question of furthering your physical existence. That you can always tell--I would say you can always do. You always have a chance. Because untillthe very end ofyour life you will keep on breathing and your breath will take care of that, your breath will take care of your feelings like the other food will take care of your ordinary physical center and a different configuration, even if they contain organs of a different kind of a value, it still is physical existence. And air, as you breathe it in, as you take it in, feeds something in you that helps you to digest the rest of the food better and it will enable you then as a deposit of that what comes out of the extra digestion of such food will be certain qualities of a different kind and not necessarily physical. That is what air will do, because of its nature of air. It is not to be compared to any solid food, it has already a different kind of a density. And because of that any conversion or any process in which air is involved will immediately take out of your ordinary food the sub-

stances that have a different kind of a quality. And I call them l less dense. And the less dense qualities will go to your feeling cneter, because that is how it is made up. Your feeling center is not just a crude kind of an affair that has to do with the wishes of your physical body. There's tremendous difference between the potentiality even of your--of your ordinary ? feeling center so that they could grow out of real emotion. Because your body will never meet God, but your emotions might. That's the difference. It's the only means by which you have - sometimes we say we walk with God or God walks with us. He doesn't walk with our physical body. Even if we say He takes us by the hand. He doesn't. He comes close to your Kesdjanian body. That's the only way, but that is only an entrance portal to your Soul. Your Soul has to be the medium through which you can meet God and He will talk in that kind of a language that belongs to that. Not in your physical sense. Nothing. Nobody knows that. Nobody knows of people living on Earth whatever is--whatever is waiting maybe or whatever he might be confronted with later. But the means by which you get there is your air. The lightness, the indication of the density, the wishing to walk on clouds, as it were, or away from Earth a little bit. This is what you have when you experience what it is then you live with your feeling sense on your sleeve. When you know that when you breathe in that it is as if you are lifted up because of the air coming into you. And you become then at such times, when it is deep enough and when you experience it, a different kind of being because you feel and you wish and you want that an emotional state in which you hope that you go in the direction of ultimately solving the problems of your life. This is where your emotions come--come in, and that is why breathing is important and sometimes the breathing is an

exercise or something that is useful for the development of one's spiritual body. Of course it is useful, but you don't know enough about it; and otherwise if you try it and you try it on your own, you run the risk that you make much more the wrong thing and that you destroy what otherwise would be very beneficial for you. So don't attempt it that way. Whenever you Work you keep on breathing in a normal, beautiful, normal way. Regularly. Deep, if you can. Not only your lungs. Your midriff - that what belongs to the lower part in your breathing, that has to be the end of the inhalation - has to be there, and it stays until the exhalation takes place there, not in your feeling center or your solar plexus. Not even in your heart. It takes place in that what is really the center of your physical body, to carry it, as it were. That place where it takes place is where the vertebra end, the place of the Kundabuffer, the place where Kundabuffer is attached, as it were, because of this air taken in in inhalation at the moment when you then decide to exhale, to take in that what is there of air that you can digest that at that moment the determination is for you to--to profit by whatever you have taken in of this second form of food in you, to extract from it whatever is possible to extract from air. And it is at that point when then the negation of Kundabuffer starts.

Because that is what we have to get rid of: this kind of an idea that we are still living under the influences, the consequences of the organ Kundabuffer. It is not Kundabuffer anymore. It is not there when you breathe your DO at the moment when you trans--transgress when you go over the threshold into the inhalation, from inhalation to exhalation, you change the motivation of your life, the direction of your life is different, because the first part, I AM, when I inhale I dedicate it to God. When I now am, when I begin to live, then

I dedicate it again to the realization of 'I', living on Earth as a human being, but striving towards that what will give me freedom.

This is what you have to, I would almost say, learn, and your breathing is always with you. Your breathing will stay with you as long as your physical body exists. Your breathing will stay with you as long as your time stays with you. Your breathing is an indication of your time, because the breathing changes when the concept of time changes. It is dependent. And almost, I would say, it is one with it and it feeds the feeling center. And at the moment of realization of that what is your exhalation process, the dedication of you in this life towards that what you wish as an ideal, it changes you and converts all the energy in you at that moment when you Wake up into the possibility of the growth of something belonging to the level of air, which is your Kesdjanian body. But you see, the thought has to be there, the realization of what is needed, the knowledge of what is needed, the knowledge which stays with you and then, being converted in the attempt you make to be Awake, then in the Awakening and changing from the feeling to the real emotion in order to meet that what is higher than you are. At that time all three of you, that is, all three of what is in you, has become one. And it is that kind of knowledge, that knowledge of Work, that knowledge of how to Work, how to apply, that it changes into an understanding, because the totality of the three of you will give you a different level of Being. And the level of Being needs understanding, not ordinary words, not words, but really I call it root, that what goes to the basis of the existence of yourself and that becomes understanding for you, because that understanding will actually help you to live. Knowledge will not help you; it's an accumulation of a lot of data and sometimes it is right, but you cannot always select and it crowds each other out and it does not as yet have within it the

measure to know what is really more valuable than the other. But when you breathe correctly and when you breathe simply and not without too much fuss and not with an idea of following Yogi exercises - this inhalation in a certain way and almost swallowing your tongue and the rest of it. Don't do it. Whenever you Work on yourself you reduce your breathing to the most normal way of maintaining your body. And if at the same time you can make your mind say 'I' and have at times during the day your "I am a body" as you breathe and as you then when you hear your voice and it is a reverberation of your voice in your chest where it takes place because that, as breathing and as feeling, has to be with that what you are saying. To bring about a realiz--a relationship between those two centers and then the attention which is drawn to your body, because you have a body, and that body then becomes at that time your servant, not having little wishes of its own but ready to submit itself to that what is the real desire: to Wake up first and then change that what is feeling into conscience and that what is mind into consciousness.

These are the processes, you know, that if you try to separate them and try to realize what might take place you're going to ask - I say it so often - by yourself you try to remember. You come to yourself and you are, as a human being, and you take on your shoulders the responsibility, because you know it's the only way to become a Man, the only way really to live. And again, keep it as simple as you can. And again, don't talk too much about it to others. And a again, whenever you make the decision you just make it first and then you do it and then after it has been accomplished maybe you can mention it. But not before. Don't walk with your religion on your sleeve. Just walk. And let life and the expression on your face as the desire to wish to continue, so that then out of your face comes this manifes-

tation of 'I am alive and I'm glad I am and I will take whatever opportunity there is for me for myself to grow if I possibly can,' and then you end up with your mind saying, 'so help me, God.' And that kind of a God, whatever He is, whatever that is that anyone, human being knowing for himself what is His Endlessness.

For that reason His Endlessness - the name - is much better, because all of us know at times when we live without time and at such a time we experience Endlessness. That Endlessness, if that is there, if that is at the moment the convergence, the moment at which--in which one is Awake, the moment in which one exhales and keeps within one's body, in the first place the oxygen for the ordinary body - of your ordinary physical body - and besides that, the so-called gases that are little digestible but they can be digested in a conscious state which belong to you for the development of the physical and the emotional body - a Kesdjanian, the bridge, the bridge between that what is physical and that what will become your Soul.

Your Soul starts at the point where the physical leaves off, but it cannot continue in the direction because it has no guidance. It can go from the SI-DO, physical, and in almost any direction because there is nothing in the ordinary physical existence of Man Number One, Two, and Three, of knowing how and in what direction the Soul should go. We assume, of course, we love to think that the Soul will continue in the same direction, but we have no sense of direction when you leave your physical body. You're on your own entirely and there is nothing in the rest of space to tell you in what way I can find the Sun. Or, there are times when the Sun is there supposing you leave you physical body. Where is the Sun? Do you still have an eye to look at it? Or are your eyes closed? And when they are closing, when I die, then what is there to remain open to the possi-

bility of seeing the Sun? You have to understand this quite well, because the death of a human being I close myself up. I am finished. And although I would wish to continue to see the Sun like I can see now. In daily life I see the Sun and I know it has a meaning. When this body is dead it has no more meaning as far as the rest of our little world in concerned. The little world dies with me when my physical body dies, when my brain dies, when my feeling center dies. There is no question about organs of my physical body dying. And what will see the Sun? What will be Awake? What will have an 'I'? What will give me the knowledge necessary for the next level? The knowledge of understanding. The knowledge of Being. Of actually being in that state where I, you might say, feel at home in an atmosphere or in the surroundings which for me, of course, becomes completely emotional, because that is where I go over into when I leave the physical existence. The emotional state - that is what I have to go through in order to reach my Soul, in order to support the Soul in the beginning of its growth. If you understand this u--unity of how Kesdjan functions.

In Firefly, in the first pages which you might have read, I talked about the scaffold. The scaffold is the direction for the last story of the physical existence of a man, what we call the SOL-LA-SI of his existence and his physical life. And at the beginning of that what is his Kesdjanian body runs parallel as a DO-RE-MI, already in ordinary life existing. We call it Man Number Four. And that the continuation of that with an aid of whatever one understands as hoping for the possibility of consciousness will enable then this Kesdjanian body to develop SOL-LA-SI as the second step of that octave. That will run parallel to the DO-RE-MI of Soul and the Soul can then attach to that what is the end of physical existence and then

go over with a direction which is indicated by that what is Kesdjan now united with the last periods of one's physical life, going over in the same diredtion because the Kesdjan is growing, the physical body has stopped. But the Kesdjan gives an indication of where the Soul should be, not only where it should be attached but also where the direction is of the SOL-LA-SI of Kesdjan indicates the parallism for the DO-RE-MI of Soul.

See it in that way so that then you will pay attention to that what is really your feeling and really would become your emotion of yourself. And it then in itself as a scaffold after the house has been built it will be broken off. It will stop. Kesdjan also will die. There is no reason for its further continued existence if in the Soul body that what is SOL-LA-SI of Soul has become apparent and is then permanent. There is no further reason for the Kesdjan to remain.

Such aims. Such kind of pictures. Such kind of symbolism that you can see it placed in front of you and that whenever you sit at your desk or you sit on the edge of your bed or you sit somewhere quietly in a chair or somehow or other you want to communicate with something of a higher nature or that you want to have that what is within you come out and let it come out and talk to you. At such a time these little symbols of perspective in possibility of growth, of what might be ahead of you and to which you can to some extent at least, adhere and to which you can attach yourself and with which you can then as guide, go further into the unknown land to find out what there is by invention lay waiting for you, laid away for you, that you will meet it with the proper tools, with the way it has to be met, without too much lost serenity and that constantly on your road to where you go, the way you then go that each step indicates. I am

still using the Earth to push myself away from it. That is how I walk. Because in walking I lift up my feet and that little movement of the heel going up means that I wish to go away from Earth. Each time and each step I take I go through that same kind of a symbolism, wishing to be free. And of course each time I come back, because I have to take the next step otherwise I would fall and not in equilibrium if I don't. But that ultimately there will be a possibility that the heel will stay, because that what is the weakest point in one is one's--is one's Achilles heel, into which can be fed that what is the elixir of life. To be able to start from that point, to become Kesdjanian and from that point after to become really Soul. S Solely me. Solely God. Solely His Endlessness, for better or for worse.

I hope you can Work this week. This week I hope maybe you can sit down, you can write up a little bit about a few other people, friends, those people interested in Work maybe, and you write up what you know about them, what you really know psychologically, maybe even a little description physically of appearance, what you know of their little history, what their interests are, what they are maybe as friends or perhaps as a little enemy, and you then will base on that: what will you do to help them to grow? What will you do? Getting out of your own way of wishing to help someone with whatever material that you have and what you have acquired because you have worked for it and what now will have to proven to be your own by being able to give it away. Because then it will be real. You will never lose it when it is real. You can part with it, as it were, and it will constantly multiply, because the life source is within and you will not give away that life, but you will give away that what is the manifestation with life in it of you and life is then omnipotent because

it cannot be divided. And it will always remain whatever it is, everywhere and always. When you can give in that way, you don't have to worry or think that you will lose. You will always be the gainer in that kind of an attempt to see what you can do. For your --for your nearest maybe, for those you really care for, for those that you really wish that they could enter the kingdom of Heaven as you wish it for yourself. May God bless you. May He bless you and your efforts.

To Gurdjieff.

END TAPE.

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Proof: Anne Matsui

Final Typed:

Subject Index: